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The action of the School Committee, to say the least of it, was hardly less than a disgrace to the public school work of the city, a humiliating confession of the inferiority of the intellectual and moral force of the community to the mere physical power of bullet and bayonet. The safety of the State of Massachusetts depends a thousand-fold more on her educational system than it does on her militia. If the future safety of the State demanded that there should be a parade at all, it would have been much more sensible to have put the *sixty-five thousand* school boys and girls on the streets, with their books and slates in their hands, and to have ordered all the militia out to see *them*, the real defenders of the Commonwealth. That would have been in harmony with the new time in which we live. But this effort to revive the militarism of the past, to re-enthroned the bloody-footed Mars, to create the soldier spirit in all the boys of the land as if the whole nation were soon to be called upon to go *en masse* to repel an invasion of its foes, is a monstrous piece of folly and blindness. It is to suppose that the days of the Huns and the Visigoths are about to return.

This mobilization of the militia of Massachusetts illustrated in a striking way how much war and the war-spirit have always depended for support on the glamour of dress and banners, the fascination of martial music, and all the captivating display of military parade. Without these the war system could hardly have lived till now. Wherever the columns of Massachusetts troops marched on the 9th of October, in the streets of Boston, the sidewalks and doors and windows were literally packed with every sort of human being who could get a footing, and scores of urchins, some of them hardly dismissed from the maternal breast, followed after and ran alongside, fairly crazed with the glory of the soldier. If, by some magic transformation, all this display could suddenly have been changed into an actual battle, with its awful inhumanity, how different the effect would have been on these youthful imaginations! Battlefields, fresh in their ghastly reality, are seldom seen by many besides those actually engaged in the bloody work. Pity but that, if they have to be, they could be unrolled as they actually are before the eyes of those who are charmed by these deceitful parades! But few such lessons would be needed, and soon no one could repeat the word war without unutterable loathing. Here is a description, by an eye witness, of a little scene in the recent "glorious" naval fight at the mouth of the Yalu river, which we cannot write down without a shudder:

"On board the warship Chen-Yuen the fighting was awful. The deck and the space around the guns were strewn with human fragments, and three of five men working a four-ton gun were blown up by a shell from the Japanese warship Naniwa. A fourth gunner was shot while trying to escape from the turret and the fifth stuck to his post. This man fired three rounds at the Naniwa, one shell entering the engine-room of the Japa-

nese ship and another smashing her forebridge. The Naniwa then hauled off. The Admiral rewarded the surviving gunner with a present of 1,000 taels. A shell glanced from the steel deck of the Chen-Yuen and went through her tower, shattering everything therein. A lieutenant, who was in the act of speaking through the tube leading to the engine-room, was blown to atoms and his head was left hanging to the speaking-pipe. Huge fragments of armor and the teak backing thereof were carried in-board by the shot, crushing a large number of sailors into a shapeless mass. A European engineer who was in the act of groping about in an endeavor to repair a steam pipe, was drenched with the blood of an assistant, who was disembowelled by his side by a shot from the enemy's ship. The Chen-Yuen arrived at Wei Hai Wei the day after the fight in the same condition in which she left the battle. No attempt had been made to wash the blood from her or to remove the corpses which strewed her decks."

This is the actual parade of war, and whoever justifies war must justify by the thousand just such scenes as this, must say without faltering of conscience that they are right. Is this a scene the guilt of which the President of the Boston School Committee wishes to teach the boys and girls of this city to take upon their heads, in this age of kindness and humanity?

PEACE SUNDAY.

Peace Sunday will be this year, as usual, the third Sunday in December, the 16th of the month. We hope our friends everywhere will do what they can to secure the observance of the day in the interests of peace. It would be very proper to send special invitations to the pastors in your locality to devote at least one service to this subject, if it should seem to them right. Nothing could be more fitting than that the Sabbath previous to the Christmas Sunday should be set apart for the consideration of those aspects of Christ's character and teachings which make him the Prince of Peace. The day will be widely observed again this year in England as it was last, and we hope much more attention may be given to it in this country.

The Union for Practical Progress which is seeking to unite all the moral forces of the land on one reform at a time has chosen as their subject for December "The Abolition of War," and at the suggestion of the American Peace Society has kindly decided to ask consideration of the subject on the third Sunday of the month instead of the second, their usual day. This will bring the day into much wider notice.

A special effort is being made to secure recognition of the day on the Continent of Europe. The Peace Congress at Antwerp passed a resolution calling attention to the matter and we hope the Christian friends of peace on the Continent may join us in an effort to bring about the world-wide observance of at least one Sunday in fifty-two in the interests of a great movement which has its

origin and its chief support in the person and teachings of Christ.

We shall be very much obliged to the religious journals which shall receive a marked copy of this number of the *ADVOCATE*, if they will make a brief note of the subject urging its importance. Many pastors are in thorough sympathy with the peace movement and would be very glad to speak on the subject, if they were only made aware of what is sought to be accomplished by the Peace Sunday.

SPECIAL APPEAL.

The American Peace Society, in carrying on its extensive work of peace propaganda, has always been dependent to a considerable degree on the voluntary contributions of its members and friends. These contributions have usually come in regularly each year. This year, owing doubtless to the depressed financial condition of the country, these contributions have been much less than usual. The past eighteen months, however, the activity of the Society has not been lessened, but much increased. The opening for peace work has been greater than usual in all parts of the world, and the Society has tried to do all in its power to take advantage of its opportunities. A considerable amount of money was spent last year in the effort to make the International Peace Congress at Chicago successful. This year the Secretary has been sent to the Congress at Antwerp, at considerable expense. An extra effort has been made recently to supply new and fresh literature for use in developing a wider interest in the cause. Much of this is given away, and the rest of it sold often at a considerable loss. The *ADVOCATE OF PEACE* has been sent regularly for more than two years to all the College and University reading rooms in the country, and to many other important centers of influence. Prizes have been offered for essays, etc., etc.

The Society desires to keep up all this work and to extend it, but can not do it without more funds. Can not all the friends of the cause, now that business is reviving, make a special effort to renew their former contributions? Will not many other persons place the Society's work among the list of those objects which are to receive their annual contributions? Take a life membership in the Society. This costs but \$20. An annual membership can be had at \$2. No better service can be rendered to the cause than by inducing all your friends to subscribe for the *ADVOCATE OF PEACE*, and thus keep themselves in constant touch with the movement. Will you not aid the work in some one of these ways? The Society hopes for a generous response to this appeal, that it may during the coming winter widen the scope of its operations, and thus more effectively help forward one of the greatest movements ever inaugurated for the betterment of the world.

NOTES AND COMMENTS.

The American Peace Society still has on hand a considerable number of the full Report of the Chicago Peace Congress, both in paper and in cloth, of which it would be glad to dispose. The book, which contains 332 pages, is so valuable historically that it ought to be in the libraries of all those interested in the cause of peace. Will not our friends take a few copies each, and let us have the money which we have put into these books to expend on further important work, which is constantly demanding our attention. Price, postpaid, in cloth, 75c.; in paper 45c.

We have received the following note from one of the friends of peace in North Carolina:

Editor of the Advocate of Peace:

Dear Friend:—I have lately heard three lectures on the subject of peace by a very learned and eloquent man, in all of which he argued that peace men and Christians can have nothing to do with government affairs, take no part in politics, neither vote nor hold office; that the devil's people are to be left to attend to the politics, hold the offices and run the government, while the people of God are to attend to religion and run the church.

I write to ask if this is the doctrine of the Peace Society of America; if that is the platform on which I am to stand in order to be in harmony with the great peace movement of the country.

We may say to our friend that the Peace Society of America has never adopted any such platform as that inquired about in this note, nor do we think it is likely to do so. We would not speak slightly of anyone's conviction who has come to the conclusion that he can not take any part in government affairs without compromising certain principles. That is a question in practical ethics which everyone must settle for himself. From a certain standpoint there is something to be said in favor of such a position. But we think the opposite course is entirely consistent with Christian peace principles. There are doubtless offices which, in the present constitution of most if not all governments, a non-resistant peace man could not accept. But there are also many other positions which he might hold without any compromise of principle.

The great English orator and statesman, John Bright, who was a consistent non-resistant, not believing that war of any kind is ever right, considered it his duty to enter into politics and to hold office, that he might assist in the improvement of his country's laws and deeds. Some offices he would not have held, and he never allowed any position which he occupied to silence his conscience, but he went everywhere where conscience would let him go, for the sake of his country's good. We think it not only safe to imitate his example but eminently desirable for Christian people to do so.